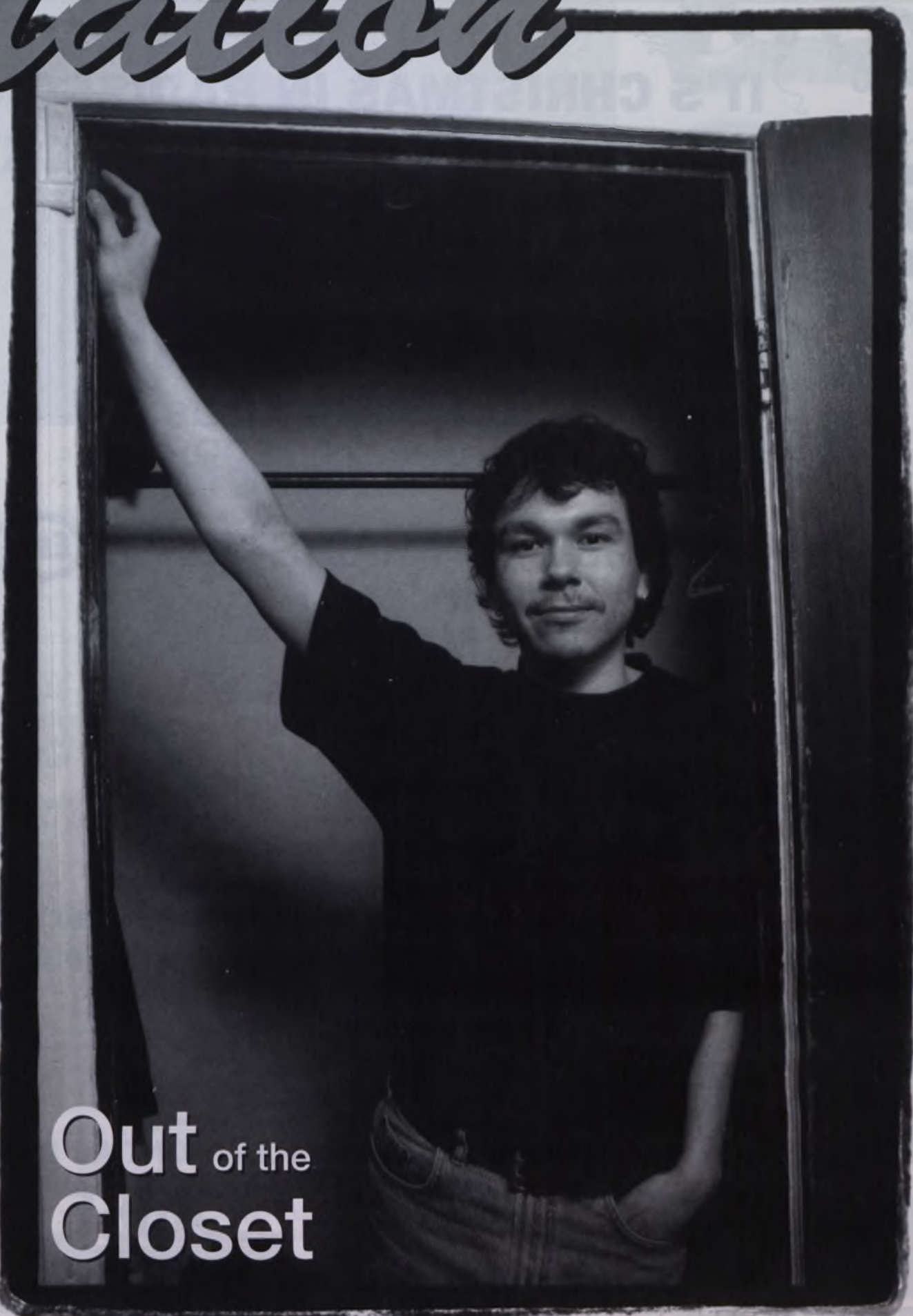


Nation

Volume 5, No. 6 • February 13, 1998



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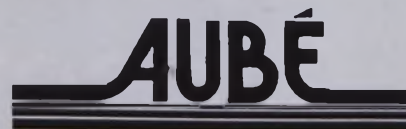
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OPEN OR BROKEN?

I was flabbergasted, amazed and quite shocked at a recent discussion that took place at a CRA Council/Board meeting. A chief suggested that perhaps a request should be made to have the Auditor General of Canada look into the Grand Council/CRA financial records. I applaud and support those efforts. I mean, after having the Cree people at an annual GCCQ/CRA assembly call for conflict-of-interests guidelines, those being drafted and then consigned to a back room, one would have thought that such a thing would never come to pass.

Imagine opening up the books for public review. All Crees could find out what is being spent on negotiations and the extent of salaried officials collecting such things as negotiating fees, if there is double-dipping, triple-dipping and where's the beef?

By that I mean everyone would be able to see at a glance exactly where Cree money is going. Another consideration is why would there be questions? Is something wrong at the top?

Of course it follows that this new open policy would extend to the communities themselves. Otherwise this would just be an exercise in threats and power-mongering among the leadership. I don't think they would be so petty as to bring in someone from the outside if this were so.

It would also follow that if something were wrong up there then it would stretch all the way down to the communities because the chiefs and Council/Board members are from the communities. They are

the ones who decided what happens with the disbursement of GCCQ/CRA monies.

I for one look forward to seeing the Auditor General's report on the GCCQ/CRA if it comes to pass, and of course the reports on the communities.

But between you and me, some things never come to pass and this one may not as well.

The internal bickerings of the Council/Board are always there. One community has consistently threatened to leave the GCCQ/CRA if the person didn't get their way. This, of course, without backing or knowledge of the people from that community.

Personally I feel it is a waste of the Crees' time and money to use these sorts of threats as a way to get what you want when logical arguments don't suffice.

Let's open it all up and let the people decide what they want. Then, of course, it would fall on the leadership to actually carry out mandates. We could start with the conflict-of-interest guidelines and work from there.

Then we could count on a regular auditor's report and not have to ask for the Auditor General to come in. Such a request shows that the present system in place is not in the interests of the Cree Nation, as a whole, and its continued journey towards true Cree self-government.

The reality is becoming more and more clear that a regional government is needed to fulfill the needs, mandates and expectations of the Cree people.

by William Nicholls

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ON THE COVER

Brian Webb

photo: Neil Diamond

design: Katerina Cizek

YOU SAY YOU WANT A RESOLUTION? (WITH APOLOGIES TO LENNON AND MCCARTNEY)



"It'll have to go through the Grand Chief"

There's always a touch of the absurd, a smattering of the ridiculous and a dash of insanity when dealing with bureaucracy.

Last fall, October 28, I called my band council office in Waskaganish to ask for, as is my right, a copy of a resolution. Resolution number 53, I had heard from my "Deep Throat" in the band office, had to do with my band, God bless them, allegedly requesting a share of the Cree Regional Authority budget. The voice at the other end said they would fax me a copy of said resolution. Not long after they called back and said I couldn't get a copy because I work for "the media." "But I'm a member of the band!!!" I whined. "I'll have to ask chief and council," he answered unsympathetically. He didn't hang up on me but he may as well have.

The plot thickened the next day when a letter was faxed to my attention. "Unfortunately, the resolution that you are requesting is not within the possession of the corporate secretary's office. I have searched the records of the office and have come up empty-handed concerning resolution #53," it said. I realize now I should have asked for resolutions 52 and 54 just to see if the mysterious resolution actually existed. The letter went on to say my letter requesting #53 would be tabled at the next council meeting on November 3rd.

October 30th, 1997, another letter is faxed providing additional information and asking me to "disregard the previous memorandum" of October 29. "I was able to locate quite easily resolution #53 as adopted by council on September 9, 1997." Aha! So there was such a resolution. The very polite letter continued, asking for "an addi-

tional time frame of a few days to locate the appropriate decision with regards to fees fixed by the band for the proper transmission of this resolution." I waited by the fax until the whole issue slipped my mind and I moved on to other important business.

Months later my mind wandered back to that mythic resolution and I placed another call. "What's going on with that resolution?" I asked in the friendliest voice I use for such matters. The voice replied, rather nonchalantly I thought, "It has to go through the Grand Chief!!!" My jaw dropped... OK, so it didn't really drop but you get the idea. I let it go at that and waited, naively, for Matthew Coon Come to call.

Today, the 5th of February, I called Waskaganish again. I learned that resolution #53 was indeed passed but I wouldn't be able to get my grubby paws on it as it was "crucial to ongoing negotiations." And besides, they didn't bother adding, the fees for the transmission and copying of resolutions had never been set. More than a decade after the Cree/Naskapi Act was passed in Parliament.

We called a higher power. Someone at the GCCQ/EA said they didn't know of any band setting fees or any band member actually asking for a copy of any resolution. The Creep/Naskapi Act states: "Any band member may ask for and receive a copy of any resolution or by-law passed by the band for a reasonable fee set by the band." Or something like that. I don't care. I just want my resolution. It can't be any harder than finding out who *really* owns the Lamborghini Building.

by Ndiamon

the Nation

editorial board

Ernest Webb, William Nicholls, Alex Roslin

director of operations

Catherine Bainbridge

Iiyuu Ayimuun editor

Brian Webb

photography

Neil Diamond

graphic designer

Katerina Cizek

director of finances

Linda Ludwick

director of marketing

Rhonda Sherwood

director of northern sales

Deantha Edmunds

director of sales

Johanne Grenon

(Chibougamau) - (418) 748-4229

sales representative - Val d'Or

Yvon Boisvert (819) 874-6977

special projects

Stella Lameboy, Nancy Bobbish

layout & production

E. Webb, A. Roslin, W. Nicholls, N. Diamond

administrative assistant

Nian Matoush

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PLEASE ADDRESS CORRESPONDENCE TO:

THE NATION PRODUCTION OFFICE

5678 PARC AVE.

P.O. BOX 48036

MONTREAL, CANADA H2V 4S8

EDITORIAL

TEL.: 514-272-3077, FAX: 514-278-9914

THE NATION HEAD OFFICE

P.O. BOX 151, CHISASIBI, QC. J0M 1E0

E-MAIL ADDRESS: beesum@odyssey.net

On the Web: <http://nisk.creenet.com/~nation/>

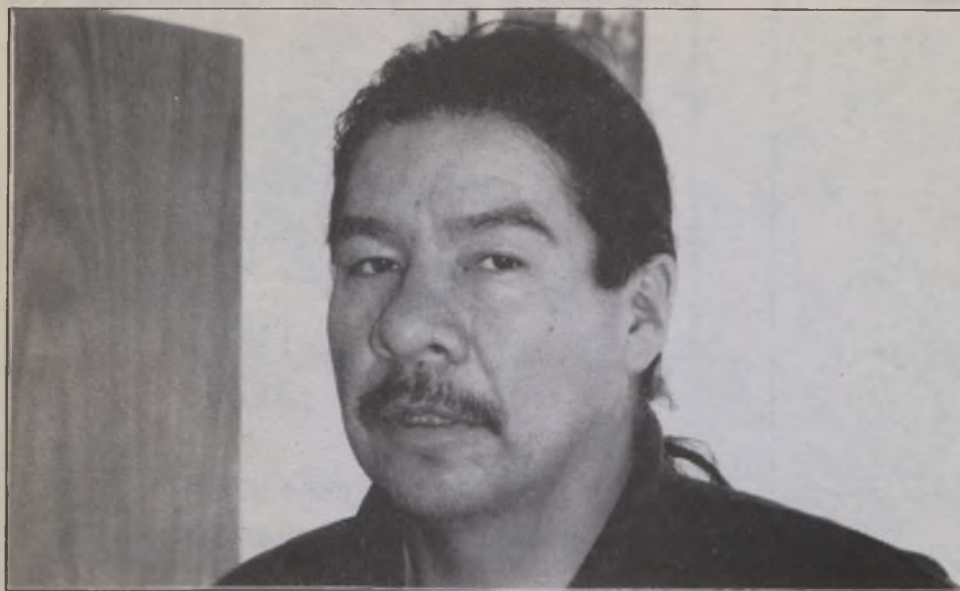
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CREES TALK CONDITIONS FOR GREAT WHALE

MATTHEW MUKASH VOWS: "WE'RE NOT GOING TO BUDGE"

Is the dreaded Great Whale project slowly and quietly moving ahead despite the opposition of the Cree people?

Ghislain Ouellet, executive vice-president of Hydro-Quebec, told *The Nation* the utility has already met Cree representatives twice to discuss new hydro projects and other issues. Also discussed: "the conditions under which development could occur."

At the meetings, Hydro asked Crees to invest their own money in future hydro-electric projects in Iyiyuschi. In exchange, Crees would get a cut of the revenues based on how much they invest, Ouellet said.

Chief Matthew Mukash of Whapmagoostui did not know of the discussions until he was told by *The Nation*. He was angered by Hydro's proposal, pointing out that Crees voted twice last year to oppose any future development of the Great Whale River.

Last summer, *The Nation* exposed new Hydro plans to divert the Great Whale and Rupert rivers into existing reservoirs through a series of canals.

Under Hydro's latest proposal, Crees would invest "a certain amount of money" and be a junior partner in any new projects, Ouellet said. Crees would have no role in operating the projects, a job that would be left to HQ. But Crees would be legally liable for up to whatever they invested.

"We are interested in doing things together," Ouellet said.

Cree officials won't comment on the meetings, referring all questions to Grand Chief Matthew Coon Come. He did not return several phone calls.

by Alex Roslin

Chief Mukash is not amused. "For us, we're not going to budge, even if they offer \$10 billion. We're not going to budge."

"They're going to offer all kinds of goodies. Let them first pay us what they owe us. Then we can talk about revenue-sharing," he said, referring to the 300 unfulfilled obligations of the James Bay and Northern Quebec Agreement.

Mukash said the meetings with Hydro-Quebec were started to discuss these unfulfilled obligations, not new projects. "This is what the task force is about, to talk about what Hydro-Quebec owes us."

He was frustrated with how the discussions are proceeding. "We didn't even know if there had been meetings with Hydro-Quebec. We know nothing. We're not told. I knew of one meeting; that's about it."

"I have a problem with the Cree Nation negotiating with a multinational corporation without an agreement with the Quebec government on a framework," Mukash said.

Last July, Whapmagoostui residents voted 92-per-cent against any development projects on their river. Later in the summer, delegates at the Annual General Assembly unanimously upheld the community's vote.

Said Mukash, "The AGA said no to future projects. They are dead-set against it."

"What I don't understand is why Hydro-Quebec is telling everyone they're negotiating with the Crees."

The three-member Cree task force that has been meeting with HQ has not yet issued a report to the elected Crees who sit on the Council/Board of the GCCEA/CRA.

FIRES IN SCHOOL A "CRY FOR HELP"

by William Nicholls

Mistissini's Voyageur Memorial School closed down for three days on January 29. The safety of Voyageur's student population was cited as one the reasons by the school administration.

Some students had been starting small fires in the school and playing with the fire alarm system.

Voyageur Memorial didn't bother to fix up the fire damage and invited parents to come and see for themselves what had been happening. Parents were shocked.

A meeting was quickly called with 400 people showing up: teachers, parents, Health Board, Social Services, Public Safety, Band Council and police were among the attendees.

"It's about this time of the year that the kids start to act up. This time around we were a little more concerned with the directions it was taking," said Mistissini Chief William Mianscum.

Mianscum talked about a school handbook that had been developed setting out school rules and regulations. The Band Council will be making it an official document with a by-law resolution. "What we are doing is sending a message that the ultimate authority in the local government system supports and endorses the handbook."

"I think the message was clear in the public meeting (Feb. 3) that we all have to work together," said Mianscum.

He said the meeting was not held to point blame at anyone.

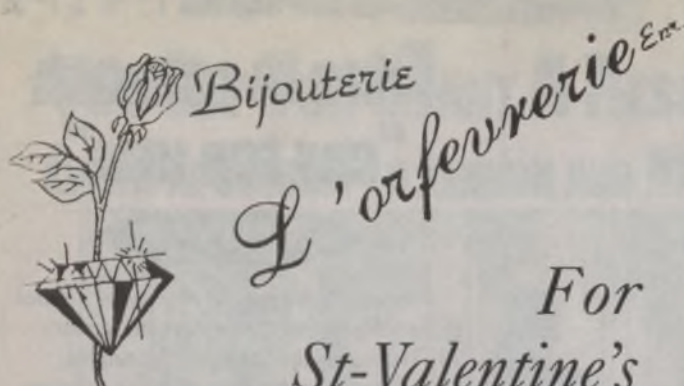
The problems are apparently more present at the secondary level. "It is interesting to note parents' night at the elementary level, you can't find a parking space. But for secondary level hardly anyone shows up. This is certainly something that needs to be looked into," said Chief Mianscum.

He felt the recent rash of fires was a call for help.

Henry Mianscum, the Community Education Administrator and former chief, found the meeting to be positive.

"Those problems had been in existence for some time. The solutions have always been there. It was just a matter of everyone converging and really begin to

continued on page 9



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THE 15-MILLION-DOLLAR MAN DELIVERS

It's been four and a half years and an estimated \$400,000 of Cree money spent since Cree negotiator Chief Billy Diamond first started talking to the provincial government. By February 19, the Crees' long wait to see movement on the part of Quebec will likely come to pass. Crees are to share \$15 million in funds for long-awaited projects in the communities.

The deal still needs to be approved by the Quebec cabinet and treasury board. The Council/Board of the CRA has passed a resolution supporting the deal. More money is promised in future years, but exactly how much is subject to negotiations.

Only one of the 20 Council/Board members didn't vote in favour of the deal. Kenny Blacksmith, the elected Council/Board member for Mistissini, cited a closed process in which the chiefs and hence the communities were given only basic information on what was happening. He wrote a letter to Chief William Mianscum explaining why he voted against the resolution supporting the deal with Quebec.

Blacksmith said the closed process gave Diamond an "open blanket mandate" and led to approval without any real or thorough discussion. He went on to warn that the year-by-year negotiations could be used to keep Crees quiet.

"It now appears as long as the Cree don't stand up and voice Cree rights... then Quebec will hand over a few dollars to keep us quiet," he wrote.

Blacksmith was quick to point out that he didn't vote against the projects or the communities but against the process itself. A message should be sent out that any discussion or open debates shouldn't result in isolation

for voicing an opinion, said Blacksmith. "I'm not creating a problem. I'm saying let's check out the train schedule and find out where the MoU train is going."

Chief Mianscum acknowledged Blacksmith's opposition to the Memorandum of Understanding (MoU) process of negotiating with Quebec. "Here in Mistissini we didn't embrace the MoU process of 1995, but we said, 'Let's take the government to task,'" Mianscum said. He said these were projects that were part of Quebec's unfulfilled obligations under the James Bay and Northern Quebec Agreement. Mistissini is looking at getting about \$15 million over four years under the process.

Whapmagoostui Chief Matthew Mukash agreed with Blacksmith's assessment: "There's no guarantee of anything."

Mukash said the year-to-year negotiations could be jeopardized if the Crees voice their rights. Mukash also pointed out that while chiefs and Council/Board members are all watching out for the fiscal needs of the community, they should take time out and not forget the social impacts of the dams. Still, he admitted that the chiefs are looking at the needs of a growing Cree population.

Whapmagoostui stands to get \$470,000 this year from the deal, which could be worth as much as \$130 million to the Crees over five years, according to Mukash.

When asked about the deal, Chief Diamond said, "I gave the briefing to the Cree chiefs. Get the bacon from Matthew (Coon Come). I gave him a full briefing."

Grand Chief Coon Come declined to comment, saying he hasn't had a chance to meet all the chiefs yet and discuss the deal.

by William Nicholls

FIRST STRIKE IN CHISASIBI

Some of Canada's most famous Kung Fu masters will be converging on Chisasibi in May for an exhibition that is sure to knock your snowshoes off.

Plans are also under way for them to give a seminar to those interested in a hands-on lesson in the ancient Chinese fighting style of Kung Fu.

The show will be a glimpse into the heart of Chinese culture, with the first-ever performance of the Chinese lion dance on Cree soil.

Present will be respected teachers of Kung Fu styles from every corner of China: Wing Chun, the style learned by Bruce Lee, White Crane, Praying Mantis, Eagle Claw, Choy Lay Fut and Chin-Na joint-locking techniques.

Also: a rare look at the infamous Drunken Style, which legend has it must be performed while under the influence.

Still to be confirmed: the presence of a 74-year-old Kung Fu master from Toronto who has brought audiences to their feet with his incredible performances.

"This will be the first time that a show of this quality will be held in the James Bay area," says Jean Lauzier, Sifu (or master) of the Chisasibi Shaolin Long Fist Kung Fu Association.

Sifu Lauzier has taught Kung Fu for six years in Chisasibi. He has 50 students, some of whom will also be performing at the show. He wants to show people that martial arts is about more than simply fighting.

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Already, the Chisasibi Kung Fu association has raised \$7,000 toward the costs of bringing everyone up North by holding a community bingo. They hope Air Creebec will agree to be the official sponsor of the event.

Sifu Lorne Bernard, of the Shaolin White Crane Kung Fu Club of Montreal, is excited to be helping organize the event and for the chance to be a guest in Iyiyuschii. He promises the audience an action-packed show with "quite a variety of hand and weapons techniques," including the spear, three-section staff, halbert and various types of swords.

-Alex Roslin



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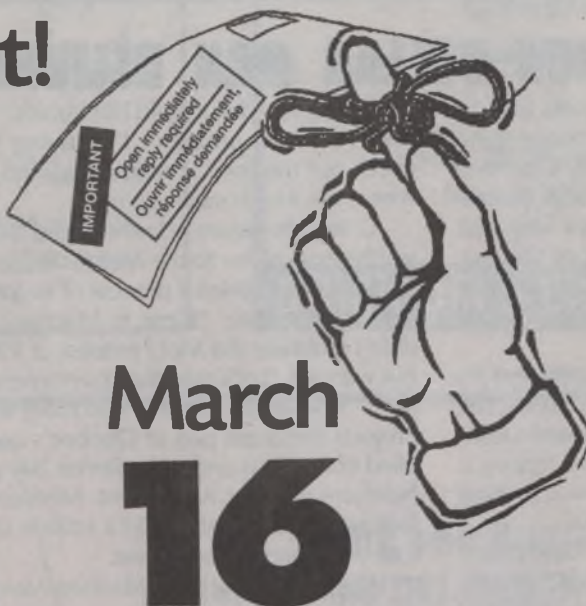


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MISTISSINI SCHOOL...

continued from page 5

speak out and to talk positively about it," said Mianscum.

He said today's students who deface property or act mischievously are no different from what he did as a youth.

Mianscum said a lot of people had memories of the incident in Chapais when at the town Christmas party someone was fooling around with a lighter. The resulting fire claimed the lives of 49 people. With 400 students in Mistissini's school no one wanted to take chances with fire.

Mianscum said the meeting was a return to a traditional practice where people would gather together to work on a problem and attach no blame to anyone. "The school administration has changed its approach to many of the issues it brings to the people," he said.

"We've gotten away from the negative approaches that focus on what a child has done wrong, how badly they behave. It is a turnoff for a lot of people to hear that."

As a result of what they've done so far, he said more parents are attending meetings and volunteering to help.

While Mianscum does not want to blame anyone, he said a small group of students took otherwise good students and through peer pressure made them part of the problem. The solution to solving the problem begins at home, parents are saying. "Even in my home, I can say, maybe I fell short teaching my children how to respect my neighbour, friends or anyone else working for you. So we are all in the same boat."

Another positive step is to find activities that reward and reinforce positive attitudes in students. Another suggestion was to take court action if students don't stop playing with fire or vandalizing the school.

After the meeting groups of students were brought in by grades and meeting were held to explain the policies and rules of the school so there would be no confusion. "I believe the parents understood that we were not out to blame some kids but rather we were trying to find a way to help and reach these children," Mianscum said, "There are many people crying out for help and I think we have to listen to them and find out how we can help them. There were no angry people at the meeting. We were all concerned."



Ste. Anne's Residential School, Fort Albany (1995 photo).

Ex-BISHOP HORDEN STUDENT SEEKS \$3 MLN

Billy Ottereyes, a former chief of Waswanipi, is demanding compensation from the federal government for abuse he and other Crees say they faced as students at the Bishop Horden Residential School.

He is seeking \$3 million.

"I'm not the only one who has a problem with this," he said in a phone interview from his home in Senneterre. "A lot of other people have contacted me about this. Maybe others will come out."

Indian Affairs sent Ottereyes and hundreds of other Cree kids to Bishop Horden in Moose Factory, Ont. by train and plane. He and 11 other Cree kids were the first ones to attend the school from the Waswanipi area. Their parents willingly sent them so they could learn English.

"We were excited to be going there, but later we found out there were a lot of things we couldn't do there," Ottereyes said.

The children, unable to speak English, were forbidden to speak Cree. They would be severely punished for this and other "offenses": strapped, starved, forced to stand in a corner for the whole day. "If one kid got in trouble, all the kids would have to lie down on their bunks face down with their pants down and all of us would get strapped," he said. Ottereyes said he will bring out other abuses at a later date.

The level of education was poor. Ottereyes was stuck in the same grade for three years. After five years at the school in the early 1950s, he still couldn't read or write English when he graduated. He only learned English later on by struggling through books he brought with him in the bush.

The horrors of Bishop Horden haunted Ottereyes so

much that later he was afraid to return to school. Stuck with a Grade 4 education, he couldn't get a well-paying job and so he couldn't always provide for his family. Ten years ago, his left leg was amputated below the knee because of diabetes. "During the past 35 years, not having proper food, but living on junk food, I became diabetic, lost my leg and the other is getting badly affected," he said. "The Bishop Horden residential school has ruined my life."

The Anglican Church opened Bishop Horden in the late 1800s, naming the school after the first bishop of the sprawling Moosonee diocese covering Northern Quebec and Ontario. The diocese includes parishes in six Cree communities in Quebec.

The government took over funding of Bishop Horden in the 1950s, but the church was still in charge of day-to-day operations. In the 1950s, Bishop Neville Clarke, then-head of the Moosonee diocese, was administrator of Bishop Horden and St. Phillip's Residential School in Fort George.

Bishop Caleb Lawrence, current head of the Moosonee diocese, said the church apologized for the residential schools in 1993 and "is willing to be part of a process of healing." He said Bishop Horden and St. Phillip's do not have as bad a reputation for abuses as the Roman Catholic Church's Ste. Anne Residential School in Fort Albany.

But he did acknowledge hearing about abuses at the Anglican-run schools too. "One lady mentioned there was abuse, physical abuse, the death of her sister from beatings," he said.

The Nation has written to Anglican Church headquarters in Toronto to request the school records.

by Alex Roslin

Out

By Brian Webb

This is a very difficult subject to talk about especially coming from a small native northern community. But I think it is about time to bring it out into the open.

As a child, I always knew that I was gay. But I knew that I had to keep it hidden because I didn't see any other people express their feelings towards members of the same sex. I thought I was the only one that had feelings like this. I felt so alone.

When someone is in the closet, that means that he/she is keeping his/her sexual orientation hidden because of the fear of what people might think, say or do. There is a strong fear of opening up since heterosexuality is so blatantly obvious everywhere and that homosexuality has such a negative image. Everywhere you look, there are signs of heterosexuality. So how does a young person who has feelings of homosexuality feel? There is something wrong with me. I'm a freak.

That was what I used to think. I tried to suppress my identity. I was ashamed of myself. I didn't want to deal with it. I thought that I would live the rest of my life being in the closet and keeping my feelings hidden. I kept pushing it down.

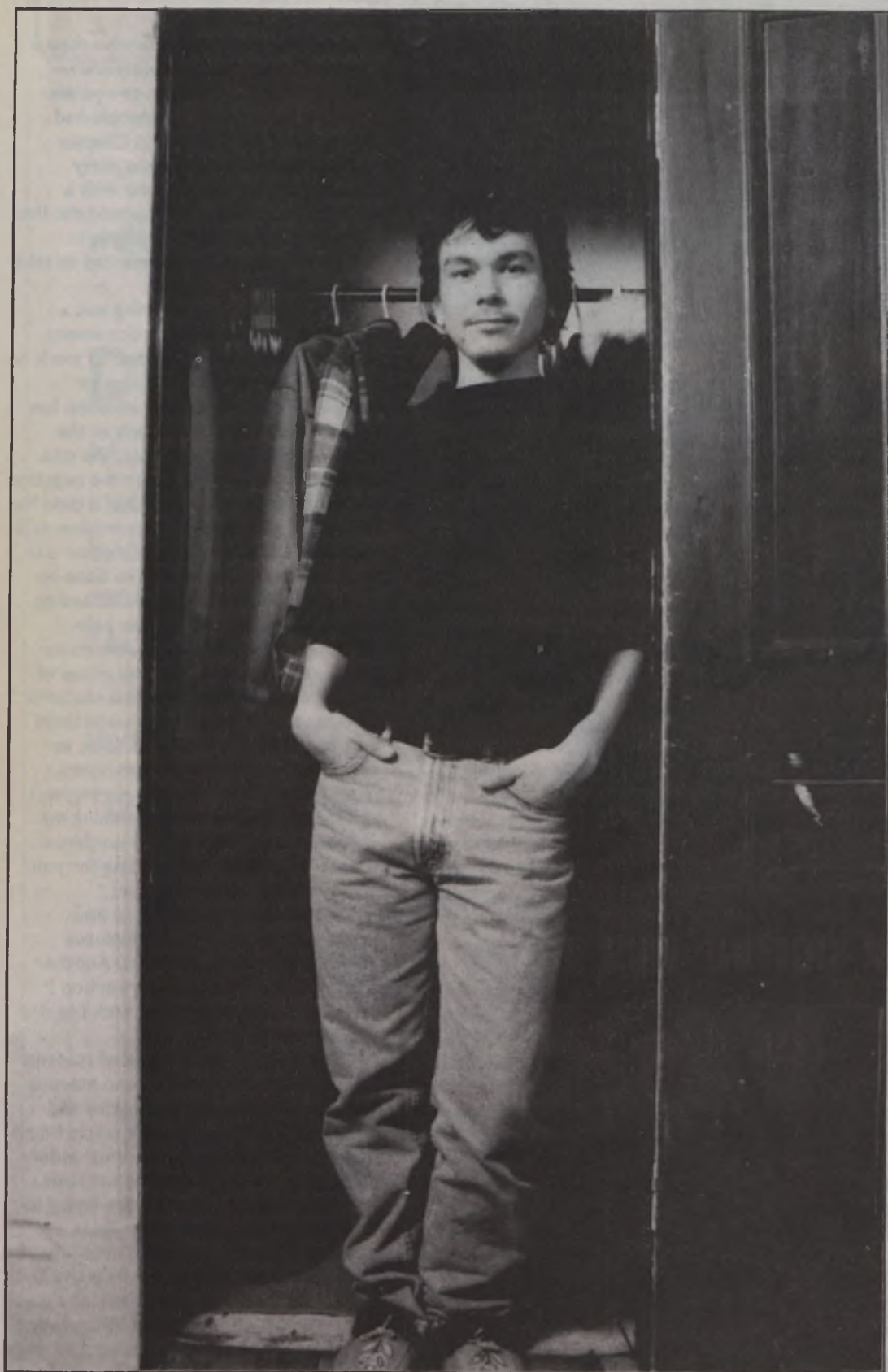


PHOTO BY NEIL DIAMOND

After a while, it gets very tiresome and depressing.

Depression and self-loathing were always in my life. I used to lock myself in my bedroom and look at myself in the mirror. I hated what I saw in the mirror. There were many nights that I used to cry myself to sleep and wonder why it had to be me. It came to a point where I wanted to end it all.

I did have dark moments in my life. Suicide was on my mind. One night, I already had the razor blade in my hand ready to slash my wrist. I think the only thing that stopped me was imagining my mother's reaction discovering my lifeless body. Many times, I wished that I was not born so that I wouldn't have to deal with all this alienation, isolation and pain. Why me? Why was I put on this earth to suffer like this? I wished that I didn't exist at all.

When I was called a faggot or a homo, it really hurt. It was like another nail in my coffin - another reason for me to kill myself. When I went to bed, I wished that I didn't wake up in the morning.

What about the people around me? What do they think of me? Do they despise me? Around me, I didn't get any positive feedback of homosexuality. I thought that there was definitely something wrong with me. I wished that I was heterosexual. Life would have been much more simpler if I was straight.

It was only recently that I started to accept who I was. I started to realize that being gay wasn't a bad thing. I was able to say to myself that I loved myself. I came to realize that I was gay and that I will still be gay tomorrow. This was me. This was my identity. I had to start accepting myself for who I was.

I had to start with myself. This was the way I was born and this was the way it was going to be for the rest of my life. I could finally admit to myself that I was gay. I was now true to myself. Then I had to start with the people around me.

When I first came out, it was all very sudden. Everything opened up for me and for the people around me.

The night I came out to my parents, I remember it was a chilly night because I checked how the weather was outside in case I was thrown out of the house. I had tried to come out to my parents all that summer but I kept putting it off because I couldn't seem to find the right time. There were several times that I had almost just blurted it out that I was gay. The night before, I had printed a note from my computer that stated across the page in huge letters, "I'm gay," because I still didn't feel comfortable saying out loud. That night wasn't the night. I just kept the note in my pocket.

That day, I was psyching myself up all day to tell them - to hand them the note. My parents were sitting in the living room watching the television in the evening. I had the note in my hand. I went into the kitchen to gather myself. I told myself that it had to be now because I still had to do it sooner or later. I approached my parents and told my mother that I had something to say to them. I handed her the note. I was so nervous. I didn't know what to expect. I sat on the edge of the couch to watch her reaction. She unfolded the paper and there was a moment of silent shock as she glanced at the note. I guess this was unexpected. She took a deep breath and looked at me but I was firm. She told my father that I had something to say to them. She showed the note to my father. They knew now.

My mother's first words were, "You must be strong now." I think my eyes started to water by then. She said that she thought this was what was on my mind. She started to talk with the words I really needed to hear. "Our love for you hasn't changed." "We still love you no matter what." She told me that I wasn't alone - that there were many people in the community that were like me.

She opened her arms and told me to come to her. I knelt on the floor in front of her and she hugged me. She continued to talk. She said that she knew about homosexuality long before she had children and that if she had a gay child, she would not love him/her differently than any other of her children.

By this time, I was crying but I was still holding it back. She told me to take care of myself and to be careful in what I did. The only thing she asked me was if I knew this for a long time. I answered emphatically, "Yes."

She must have been talking to me for about ten minutes. I think her shoulder was soaked with my tears. Then she told me to go to my father. My father opened his arms for me and gave me a hug like never before - a parent/child hug. He told me that I had no say in the matter anyway and that I was born this way.

After that was over, I went downstairs and cried like never before. At that moment, I knew what unconditional love meant. I knew for the first time that my parents loved me for who I really was. I could feel their love surround me like a warm blanket. I cried and cried. All that I had kept bottled up for all my life all came out. I could feel the weight lift off my chest. My burden was gone. My dark secret was now just a fact of life.

After meeting other gay, lesbian and bisexual people, there was an instant connection. I knew what they went through. I knew their struggles, their yearnings, their hopes and their dreams. I finally met people that I could relate to. It was a breath of fresh air. I was out of the stagnating closet. I could now be myself.

Today, I'm still discovering things about myself. Well, I guess after suppressing my identity for over 20 years, I'm still opening up. But now I can say that I'm proud to be gay because of all the things I had to go through to get where I am today. I consider myself emotionally strong now. My life is generally happy with only occasional incidents of being called names. I can now talk to some people about how I feel inside, whereas before I kept it bottled up inside me. There were many times when I was vulnerable but now I believe I am strong enough to share my experience with others.

For other gay, lesbian and bisexual youth, I know what you're going through. I know the depression looming over your everyday existence. I know what it is like in the closet. I know how you have to be careful in what you say and do and to hide your identity. But you don't have to live like that. If we all started accepting ourselves for who we are, the people around us would also. Remember, that you're just one of the many colours of the rainbow.

And as for friends and family of a gay, lesbian or bisexual youth, I believe that the opening up has to start with the individual him/herself. It takes time to open up especially after concealing his/her identity for a long time. It takes time to gather the strength to be open. Reassurance of love and acceptance is very important also. I don't think I would be here today without the love of my parents.

The Twilight Zone

YOUR HORRORSCOPE BY THELMA & LOUISE

Aquarius (Jan 20-Feb 18) Your fear of deep emotional involvement is gone. Make yourself more accessible by accentuating your sex appeal. Keep in touch with those inner signals which will allow you to graduate into the field of romance. Be on the prowl for a soulmate.

Pisces (Feb 19-March 20) You've been looking for love in all the wrong places. Start from scratch. Go with what you know. Soon you'll find yourself in a marathon of love. Start your training and boost yourself up. Now is not the time for doubts.

Aries (March 21-April 19) You may find yourself having second thoughts about a primary relationship. Keep on smiling though. Put your best foot forward. You may soon find yourself in a puddle of love. Don't watch your step this time around.

Taurus (April 20-May 19) What you want is to be your partner's last romance. Brushing up on CPR may be a requirement, as your bedmate might need it. A little mouth to mouth always helps matters. Your bull stamina is now at its peak. Mark your target.

Gemini (May 20-June 21) Lover's don't finally meet somewhere, they are in each other's hearts all along. Your daring nature makes you irresistible to the opposite sex. Cupid's arrow is aimed at your heart. Embrace it with open arms.

Cancer (June 22-July 22) You may mourn when something important ends. But let it go so something new can take its place. Toss those rose colored glasses aside and replace them with some funky new shades. Experiment with the wild side (nothing new for you there).

Leo (July 23-Aug 23) No one loves as dramatically as a Leo. The madness of love is the greatest of heaven's blessings. But distinguishing it from lust can be hell. You can do without the drama for now. You may soon find yourself flying with an angel.

Virgo (Aug 24-Sept 22) Stability, heat and hugs are too tempting to ignore. If your love life has been less than scintillating lately, that is about to change. Once you find your love, wrap your arms around them to make sure they are real. Love is not always illusion.

Libra (Sept 23-Oct 22) Finally, love is on the way. You are in dire need of purification in order to accept what is going to happen. Keep away from jealous fools and you'll be just fine. Kissing the frog however will not make a bit of difference. They will remain the same.

Scorpio (Oct 23-Nov 21) Night falls, and after night...eyes, hands, and heavy breathing. Then two red glows of two lit cigarettes...two hearts beating as one. Seeing your loved one is like getting a fix. Your love life is a blaze of glory.

Sagittarius (Nov 22-Dec 22) If they say you're too much, maybe they are too little. Experience a new "joie de vivre". Test drive several models before signing the paper work. After viewing the showroom, you will find the model of your dreams.

Capricorn (Dec 23-Jan 19) Before you make a move, figure out what you want and go after it alone. Interference from others will only lead you to misery. Show everyone what you are made of. Don't be afraid to humiliate yourself. You have nothing to lose.

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BETWEEN FRIENDS

By Deantha & Nian

True Love Stories - read how these happy couples met and what drew them to each other...

Sylvia Watso & Steven Bearskin

In 1968, they were both in Ottawa and had to go to the Indian Affairs building on Laurier Street to pick up their allowance (\$10!). A counsellor introduced them. Sylvia was wearing a mini dress and Steven wasn't used to seeing Cree women in such short skirts! He really noticed her. The next Friday they met again at the Friendship Centre and started getting to know each other. They soon started going out. They were married in 1973 and have 3 children together.

Louisa & George Diamond

This is the story of a very successful arranged marriage. Louisa is three months older than her now-husband, George. Her mother was with George's mother when he was born and helped deliver him. As soon as he was born, Louisa's mother looked at him and decided that this would be the man her daughter would eventually marry. They have now been happily married for 58 years, have 11 children, 47 grandchildren and 43 great-grandchildren.

Nian Matoush & Donnie Nicholls

Last year around Thanksgiving time, Nian and Donnie were both returning to Montreal on the plane. Nian assumed that he was married to the girl sitting next to him on the plane. Then, the tire blew out on the plane, and they had to wait for hours until their luggage came in. Donnie - who turned out to be single, after all - struck up a conversation with her and they talked for a long time. Then, a couple of weeks later at a Cree School Board get-together they met again and talked to each other forever. They started spending time together and decided it was a good thing. They've been inseparable ever since!

Beth Sealhunter & Gerald Longchap

Beth moved from Chisasibi to Mistissini to work at the Cree School Board. That is where she met Gerald. They got to know each other at the office, and as time passed, they learned what they had in common with each other. They both appreciated art, nature. One time when Gerald was helping a friend decorate the hall for his wedding, he asked Beth to go with him. She cooked lunch for them first, and after they finished decorating, they went for a walk, but it began to rain! Another day, Gerald went to visit Beth in the afternoon when it was raining, and started talking about how he liked the sound of the rain falling. She played one of her favorite tapes for him - a tape of the sounds of a rain and thunderstorm in the wilderness. They both fell asleep while listening to it - he on the couch and she on the armchair - in the middle of the afternoon! They started going out together about a year and a half ago, and are getting married this summer.



Margaret Cromarty has been kind enough to share the story of how she and her husband met. Here it is in her own words:

In my days there were still arranged marriages, but I was going to find my own husband. If I did not find a husband I'd be happy to have an arranged marriage. I was really scared to start a life together with a stranger. I wanted the sparkle and magic of love. I liked smooching and kisses.

The slim, unattached young man that stepped out of the bush plane one April day was not especially handsome but was quite tall, his head and shoulders above the rest. A new boy, and Native.

Indian Affairs only took an interest in bright Native students - he was one of them. He was sent to work at the boarding school in the land of the Crees.

There was something different about him that appealed to me. It would be that streak of gentleness, but I wouldn't find that out till two years later. Cause here he was, this conceited young man and I didn't even like him, stepping off the plane.

When my husband arrived at Fort George Island at the age of 22 or 23, he was going to stay only several months. He was not going to take any Cree girl seriously.

I don't know if he felt remorse in meeting me. We had our share of bickering since we've been married. Maybe in a lifetime if you're lucky, you meet a kindred spirit. Someone with whom you can be yourself. I was lucky enough to meet one such person.

William always tells me, "It was your baking." In those days, a girlfriend had to learn how to cook. I thanked my boarding school days when we were taught to bake. And bake I did when I was a girlfriend. I was lucky it did not add a couple of inches to my waistline.

Not a downfall either to my husband even in later years. He is still slim and our love has not faded over the years.

HAPPY VALENTINE'S DAY!!!

FEBRUARY 13, 1998

the Nation

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**SECOND
POSTING**



POSTING FOR POSITION OF EXECUTIVE DIRECTOR OF THE JAMES BAY CREE CULTURAL EDUCATION CENTRE

To oversee and be responsible for the day to day administration of the James Bay Cree Cultural Education Centre and to oversee and be responsible for the work of and give direction to the other employees of the Centre and more particularly:

- to develop and submit funding proposals to the Board of Directors and ensure their transmittal to Indian and Northern Affairs Canada and to the Board of Compensation at the end of each fiscal year;
- to ensure the proper allocation of the annual grants from the funding parties and to make reallocations of funds within the approved programs or projects;
- to ensure the proper implementation of the programs or projects approved by the Board of Directors;
- to supervise the other employees of the Centre and ensure the quality of services provided to the Crees;
- to ensure that the books, accounts and financial records of the Centre are kept according to normally acceptable accounting practices and to act as the chief financial officer of the Centre;
- to oversee the coordination of Elders/Youth Conferences, research of archival materials and other cultural/language development projects or programs and to provide technical assistance to local groups on cultural/language development projects;
- to maintain, store and develop cultural and administrative files and archival resources for the Centre.

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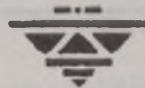
DEADLINE FOR APPLICATIONS: MARCH 15, 1998

PLEASE SEND RESUME & APPLICATION TO:

ANNIE BOSUM
Executive Secretary
James Bay Cree Cultural Education Centre
207, Opemiska Meskino
Ouje-Bougoumou, Quebec G0W 3C0
FAX: 418-745-3181

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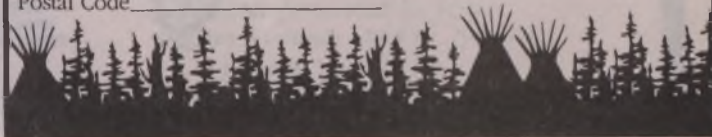
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Quebec and Canada Investments Spell End to Policy of Governmental Abandonment?



In the 1975 James Bay and Northern Quebec Agreement, Canada and Quebec committed to the development of the Cree communities.

In 1978 the province of Quebec unilaterally withdrew from the Cree communities except for programs established by Quebec law under the school and health boards. This withdrawal and the refusal of Canada to take on what Quebec had abandoned left the Cree communities with serious shortfalls in housing, sewer and water facilities, firehalls, police facilities and other necessary community infrastructure. One only need regard the range of services offered by Hydro-Quebec under collective agreements to its employees just down the road from Cree communities to know that the government of Quebec has always understood that it denied essential services to the Crees.

It took a public campaign and an epidemic of gastroenteritis in the early 1980s to bring Canada to the realization in 1983 that it had to invest in sewer and water systems. Only this past year have Canada and the Crees begun to discuss other services committed to in 1975 that are necessary to the Cree communities. For the first time Crees saw investments in firehalls, for example. Under negotiator **Ted Moses**, talks continue on a broad range of issues including self-government, a new relationship with Canada and, also, the obligations of Canada including those under the James Bay and Northern Quebec Agreement.

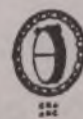
Quebec has just begun to turn the corner. Negotiator **Chief Billy Diamond** has recently announced an initial investment by Quebec of \$15 million in community-infrastructure projects, including sewer and water-system extensions, the arena in Eastmain, a youth center in Waskaganish and other projects in each of the Cree communities. Other initiatives such as the construction of the Waskaganish access road and the paving of the road from Mistissini to Chibougamau are said to be in the process for approval. An agenda for four more years of discussions has been set out.

While these recent developments are only a beginning of what will be required to resolve employment, economic development and essential community service and infrastructure needs, there is hope among the Crees that the recent progress indicates the end to the policy of governmental abandonment.



Grand Council of the Crees (of Quebec)
Grand Conseil des Cris (du Québec)

CREE REGIONAL AUTHORITY
ADMINISTRATION RÉGIONALE CRIE



Names of Lakes

Told by Sally Matthew

The elder who handed over his hunting territory to us was my grandfather Samson Neacappo. What I heard from him, the reason why the lakes have those names on his hunting territory, that is what I'll talk about. He told us some of those lakes, the ones where people frequently hunted from and the reason the lakes were called the name they were given. And on my father's hunting territory, I heard some of the names of lakes and portages. My father had also named some. There were reasons the lakes were given the names they have. On our hunting territory, the elder used to tell us about names of lakes. That is what I'll try to talk about

The lake called Kaabiishtaahkuubaau and north is the area we hunted. There is a lake called Aabunibinaanuuch. My grandfather told us the meaning of that lake. For some who master the Cree language would understand Aabunibinaanuuch. It means the people are sitting on the ice, fishing.

He said that there was hunger long ago. The people were starving at that lake. This is a large lake. Some of the men were already bed ridden and unable to move to go do their hunting duties. Many of the people weren't able to get up. My grandfather said that there were many people at that camp.

During the times of starvation long ago, it was the woman who didn't mind it. The starvation didn't seem to affect her. I believe that which was said because I saw this for myself. Even if she was breast feeding a child, starvation didn't affect her.

During the night, they couldn't let their fire die out. Some of the men couldn't move to go out hunting. One of the women heard something. She heard a small creature outside as if it was getting into their belongings and making a rucus. She went out and saw the tracks of a marten. She knew a marten had reached them. She knew that there was no reason for the marten to run in, even if she had laid a trap because she didn't have any bait.

Long ago, women braided their hair. She remembered that she put her braid string in her bag while they were eating earlier as they traveled. This was when they still had plenty of food. She remembered her braid string. She thought, "I must have smeared it with the food I was eating." She took her braid string and used it as bait. She set her trap. Soon, the marten got trapped. She brought it in. She told the people, "I have killed food." She had already decided what to do with the marten.



The woman must have skinned the marten. It mustn't have took her long to skin it. She must have cooked the little creature even though the marten isn't very meaty. It was eaten long ago. I, too, remember eating marten. She gave the people of her camp a drink of the broth that she boiled the marten in. I guess the broth wasn't very rich since it is just a small marten.

The woman took one of the small thigh of the marten and decided to use it as bait for a night line. She took out a night line onto the ice. I don't know if she set one or two lines. I think she set two night lines through the ice. She used the small thigh of the marten as bait. When she checked her lines again, she had caught nice big fish on all of them. On that lake, the lake trout are very nice and they don't seem to be small. We have hunted on that lake, when that elder was still alive and we lived with him. She brought the fish that she had caught. She was the one who woke all the people up. With the throats of the fish, she sets more night lines. And from then on, that woman caught a lot of fish. When the men got better, they also set a net under the ice.

My grandfather had said that the people had always traveled to that lake during the cold times. At that lake was where the people fished. It is called Aabunibinaanuuch (Winter Ice Fishing).

Some of the lakes have their names because of the fish. Not far

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from Aabunibinaanuuch is a lake called
Aashuukushtikwaanaanuuch. It is because of the fish that it is called
that. It seems that the fish have bloody heads. The fish have red
heads. That is why that lake is called Aashuukushtikwaanaanuuch
(Bloody Heads).

The lake called Kaabiishtaahkubaau is a very long lake. There
are two rapids that flow into this lake. One of the rapids comes
from the north and one from the east. Where the rapids go into the
lake, there is a lot of foam floating around. And when it isn't windy,
the foam floats around the lake. My grandfather said that that is
why it is called Kaabiishtaahkubaau (Foaming Water).

There is another lake called Waawishtihaau. That was where
my grandfather frequently stayed in the fall time waiting for winter
to settle in. Some people will understand Waawishtihaau. It isn't
because of the beaver lodges. There are places where there are
tufts of peat. When the land is like that, it is called Waawishtihaau.
The lake is surrounded by tufts of peat and that is why that lake has
that name.

Where our hunting cabin stands is called
Aaniisuwichikuhbitihch. Many people will understand the mean-
ing. There are two rivers that flow into this lake. You will under-
stand what I am saying. It is called Aaniisuwichikuhbidihch (Two
Rivers Flowing into the Lake). One river flows in from the east and
the other from the south. This is a long lake. Half way along the
lake is where our hunting cabin stands. Iiyuuch named the things
from how they perceived them. There are also two rivers that flow
out. This is where my hunting cabin stands.

There is a lake to the north called Aawiimaaikihch. My grandfa-
ther also told of why the lake is called this. He said, "Once, there
were caribou that were killed. The people traveled to the site where
the caribou were killed. The people traveled by this lake and this
was where they made a fire for a snack." Long ago, the youth were
very sensitive to things. Even today, they are like that. Some lakes
seem to have a smell of fart. And the reason why they smell like
that is because of the mud. The people traveling to the caribou
made a fire by this lake and they must have chiselled a hole in the
ice for water. The young boys of that group said, "What's this smell?
It smells like shit." That is why this lake is called Aawiimaaikihch
(Smelling of Shit).

There is another lake called Kaamichiwaamiiduskaau. I haven't
seen it but our sons have. I was the one who asked my grand-
mother, Kaapishuhtaachishaaishwaash what it meant. I asked her
questions when I didn't know the meaning of words. This lake is
called Kaamichiwaamiiduskaau. My grandmother asked me if I
understood that I mention poplar trees when naming this lake.
There aren't many poplar trees inland. She explained that there
are poplars standing there. Compared to the nice young stands of
poplar, these trees at Kaamichiwaamiiduskaau can't seem to grow
properly. They grow all gnarled and twisted and they can't grow
well. The poplars look like someone with bad hair. That is why the
lake is called Kaamichiwaamiiduskaau (Place of the Bad Haired
Poplars). That was how my grandmother explained it to me.

There is another lake called Aaiskwaaskuhtihch. I didn't under-
stand the meaning of this one also. The lake called
Aaiskwaaskuhtihch is very long. To the north of the lake is com-
pletely barren. On the other side is forest. It must have been bar-
ren long ago because there are small trees standing there now. This
was what my grandfather said about the lake called
Aaiskwaaskuhtihch (Trees Up To There).

The two lakes I will mention got their names because of fish. Waawiibikinaashii is the name of one lake. It has this name because of the fish seem to have black fins. That is why it is called Waawiibikinaashii (Black Fin Lake). The other lake is called Maamihkukinaashii. This one is because the fish seem to have red fins. That is why the lake is called Maamihkukinaashii (Red Fin Lake). These are just some of the lakes of my grandfather's hunting territory. There are still many lakes that have names.

Many people might know the area where we used to frequently be deep inland because a road leads there now. Many people might have seen Biyaakunihiiwaau when traveling inland. That was where we frequently stayed. We stayed at Biyaakunihiiwaau during the fall time waiting for the winter to settle in.

My father told of the reason why the lake was called Biyaakunihiiwaau. Similar to the first story I told, the people were starving long ago. The men weren't able to do their hunting duties. The people must have just tended their night lines and fish nets. Again, it was a woman who was said to wake up the people of the camp. She chiselled a hole in the ice and set a night line. When the people ate, it seemed that they were waking up. This lake is called Biyaakunihiiwaau (Waking Up the People). My father said that this was the story that was told.

When I still lived with my parents, my father named lakes and portages also. My father told of a story long ago. I think it was before we were around. This was when they were first together. There was a canoe - a little ordinary canoe. He said, "We used two canoes when paddling." This was when my paternal aunts were still alive. My paternal aunt Agnes and Sidney Bullfrog's mother was also my paternal aunt. The two of them must have been in one

cont'd on page 23

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On the occasion of their 10th Anniversary of Kepa Transport Inc. on November 28, 1997, Walter Hughboy, President and Administrator of Kepa Transport Inc. gave to Robert Kanatewat a plaque in recognition as a founder of the company.

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cont'd from page 21

canoe and my parents were in another. My aunts used to say, "Our canoe doesn't make a splashing sound. It just seems to cut the water." They called their canoe Kaamaatishaawaabiich (Cuts the Water). When their canoe was really out of shape and couldn't be used anymore, my father hanged it at a special place and was used to store their cache. At the place where the river flows out of this large lake is an island. This was where my father hung that canoe. He called that lake Kaamaatishaawaabiich Ahaakudaach (Where Cuts the Water Hangs). This was what they eventually called that lake - Kaamaatishaawaabiich Ahaakudaach.

My father was also the one who named the lake called Aawiichuuhaanishtaach. I was already living with them at that time when he named it. My mother said that one of my younger brothers had a small ball. I think it was Bobby. He was playing on the other side of the camp. She said that it was a Sunday stop because we never traveled on a Sunday. While we were there during the day, all of a sudden there was a smoldering smell. It really stank. My mother said, "What is this?" She prodded something out of the fire. Here was something burning that was stuck to the stick. "What is this? This seems to be what is smoldering." Apparently, it was my brother's ball that fell into the fire. My mother said that my father immediately decided to call this lake Aawiichuuhaanishtaach (Smells of a Burning Ball).

There was another lake near Opimiskaau that my father remembered. The lake is called Usikw Saakihiikin. He said that they always saw mergansers at that lake. "There was never a time when we didn't see mergansers, when paddling on this lake." He called it Usikw Saakihiikin (Merganser Lake). That was where they paddled when they were going down stream in the summer from far inland.

There is a portage where they must have portaged on. My younger brother was the one who named it. He still wasn't of age to carry things on his back. He was just starting to walk. We were portaging because there are many portages going to Opimiskaau. One of my younger brothers named this portage and it was always called that after then. My mother was walking with my younger brother. My mother said, "He was walking along side. We could already see the shore where we would start to paddle in our canoes again." While walking, my younger brother said, "Mother, I really want to shit." She said that she really wanted to take her load to the shore first. "I said to him, 'Go. Go. We can already see where we will start traveling with our canoe.' Then he was walking with his legs spread apart." He said, "Mother, I am already shitting." "I walked past him because I didn't want to put down my load that I was carrying on my back. I took my load to the shore and put it down. I told him to come here. He came walking. I knew that he had already shit because he was walking with his legs spread apart." Fortunately, the lake we were going to paddle on was swampy. "I took him to the swampy area. I took off his clothes and wiped him with the moss." While my mother cleaned my younger brother, he said, "Mother, this portage will be called Wiikhwaachaamuu Kibidaakin." It was one of my younger brothers who named Wiikhwaachaamuu Kibidaakin (Shitting One's Self Portage). I will not mention his name.

There are many names that I am unable to talk about because there are still many. The area that I talked about was where we frequented. There must be many people who know the names of the area they hunt. They must know the meanings of the lakes - not just the lakes but everything that is named. They must have been told the meanings by their elders.



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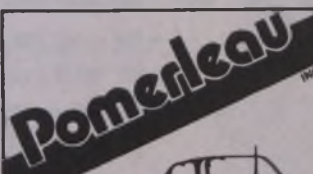
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CLASSIFIEDS

100-BIRTHS

Congratulations Vicky Crowe and Martin Perusse on your engagement (29th) and the birth of your baby boy Marcus Jacques. Born December 30th in Chisasibi. Congratulations to big brother Collin too. Luv, gramma, grampa and Sherry.

101-BIRTHDAYS

Happy birthday and many more to come to these special people! My aunt Elsie House on February 3, my sister-in-law Rita Erless on February 4, my niece Jocelyne Bobbish on February 16, my uncle William Bobbish on February 17 and last but not least, my dad Reggie Bobbsh on February 17. Happy birthday and happy Valentie's day! From Janet.

Birthday wishes to Jeremy Matches (Jimmysh) who will be five years old on February 3 and to Dorrianna Bobbish who will be 7 years old on February 21. We miss you and we love you. Love always, Gordon, Edith and your cousin Evander Gunner (mist) P.S. Dorrianna, hope you'll come and

live with us again this summer.

Happy 14th birthday to Laura Pepabano on January 28. With hugs and kisses. From savannah May Shem. xxxox (Chisasibi).

The day you came into our lives - January 29, 1993 at 12:08 p.m. Everyone of us, you've touched in so many ways. Day by day you bring us joy. Dearly, how we all love you. You are very special in our lives. TEDDY is the name we will always cherish because that was the name chosen for you because of your late grandfather - our dad, Teddy Cheezo. Happy birthday to Teddy Leroy Patrick Cheezo on January 29, 1998. Love, Gloria.

Belated birthday greetings going out to my nephew Peter Brian Kanatewat on January 28th, 1998. He will be celebrating his 13th birthday. Welcome to your teens! So proud to say that you're turning into a bright and fine young man, keep it up! Don't let anyone or anything get in your way. Enjoy your teens! With lots of love, hugs and kisses, Auntie Charlotte and Rusty.

Happy belated 13th birthday to Peter Brian Kanatewat who celebrated his 13th birthday on January 28th, 1998. Hope you enjoyed your special day and wishing you many more to come. Love, Steve, Candace and Darius.

Special birthday message going out to my long time friend Elizabeth Napash all the way to Montreal. She'll be celebrating her birthday on January 29th. Enjoy your day my friend. Take care. Also sending birthday wishes to Mariame on February 20th. Hugs and kisses to her. Friend always, Charlotte.

Happy 2nd birthday to our little boy Sebastien Coon Come on February 20, 1998. We love you and we are so grateful to have you as our little boy, our son Babastien (Buzz Lightyear). With love, Mommy and daddy.

Wishing a happy 5th birthday to Delphis Gunner on February 4. Enjoy your day. We love you! From Dad, mom, your brother Marvin and sisters Rebecca and Melanie and your chubby nephew Clayton Lyle

Gunner Chakapash. Happy birthday Delphis and God bless you and keep you. xoxoxoxoxoxoxoxoxoxo.

Happy birthday to Kyle Napash on February 4, 1998. Cecile Lameboy on February 15, 1998, Richard Pepabano on February 20, 1998 and finally to Romeo (Mamakash) Napash on March 1st, 1998. Happy 7th to Kyle and happy 3rd to Mamakash Napash. From Pierrette, Norman and Sebastien Coon Come.

Happy birthday to my daughter Shawna Tomatuk who will be celebrating her 17th birthday on January 31, 1998. I wish you the very best and may you have fun on your special day. Love, mom

Happy birthday to Sherry Crowe on December 28th. You make us proud and we send our love and best wishes for a better year for you. You became an aunt again on the 30th. What a gift! Both of you. Love, mom, dad, Vicky and family.

A special birthday message to my

REPORT YOUR TIPS

it's to your advantage!

The Act respecting Labour Standards grants benefits to employees of the hotel, restaurant and bar sectors with respect to the obligation they have of reporting the tips they receive.

Indeed, the indemnities provided for in the Act respecting Labour Standards are calculated on the basis of an employee's wages increased by the tips that the employee reports. This is the case, in particular, of:

- the annual leave indemnity;
- the indemnity for a statutory holiday;
- the indemnity at the time of a paid leave for family events;
- the indemnity at the time of a leave for the birth or adoption of a child;
- the indemnity at the time of the termination of employment;
- the indemnity for the holiday stipulated in the National Holiday Act.

The Commission des Normes du Travail is keeping you informed!

The Act respecting Labour Standards also requires that the employer accept the written statement concerning tips made by these employees and protects them from any sanctions that an employer might exercise against them for having made this statement.

For more information concerning the Act respecting Labour Standards and the National Holiday Act, call the Commission des normes du travail or visit our Internet site.

Greater Montreal area: **873-7061**
Elsewhere in Québec: **1 800 265-1414**
Internet: <http://www.cnt.gouv.qc.ca>



Gouvernement du Québec
Commission des
normes du travail

CLASSIFIEDS

beautiful baby sister Claudine Janet Wasayabinokow Kanatewat on February 1st. I would like to take this time to thank you for all your help (Although I say it all the time) Whenever you're short of cash just call me. Keep up the good work in school and don't give up. It may seem like a long time but you have it in you to succeed. I want to see my sister graduate like me and our sister and brother. Take it from us (The pros, experts or whatever you want to call us, ha! Ha!) Make our parents proud of their baby. Don't let anything or your???? interfere with your school. It can come later after you graduate. Love always, sister Charlotte, Rusty, Steve, Candace and Darius.

Happy birthday to my ex-drinking partner Lilly Anna Bosum. Don't party too much or better yet, don't party at all. Okey! dokey! From your ex-drinking partner. You know who!!

Happy 8th birthday to our son on February 4. Son, you're very special to us and we wish you all the best of luck. You're # 1. love and prayers, mom, sister Daphne. xxxxxxxxOjayxxxxxxxxxx.

104-GRADS

On September 6, 1997 I would like to wish my mother who graduated from early childhood. You did it mom. I'm proud of you. Love, your daughter, Diana I. Gull.

300-PERSONALS

A thousand times thank you to Ernest Herodier and family who helped me on that Sunday evening when my car broke down. Veronique.

Seeking a long lost friend who i believe is in Val d'Or, Cynthia Saganash. Hey girl! C'est moi! The last time I saw you was in the summer of '96'. Softball tournament in Val d'Or at the Chateau Inn with my sister, TSB remember!! Anyways, Cynthia, Write to me ASB, 27 natstaganou Meskino, Ouje-Bougoumou, Qc, G0W 3C0. I'll be expecting your letter soon. Miss yeah!!

Moye Sonechko: Happy Valentine's Day. I luv's ya. Meet you in Cuba.

Happy Valentine's Day to our lovely and favorite grandma Doris Hester Bobbish. We love you very much. Lots of hugs and kisses from your grandsons Harvey and Jordan, granddaughters, Jocelyne and Marysh..

Wishing a merry Christmas and a happy new year! to the following people: Joni Blacksmith, Melissa Gull, Cynthia Cooper and especially Sarah Blacksmith in Waswanipi. Also to Samantha Sealhunter, Agnes Napash, Mary Sealhunter and Lena Pash in Chisasibi. And last but not least to Pauline Neeposh in Nemaska. From M.G. in Waskaganish. P.S. Hope to see you girls again sometime

Nashj wes wemshduquehshyou shgush endwayduhk jem sunh humogunood. Tshdumatsheeshid. 'Appy Valentine's Day eh? Ee lub ya.

This one goes out of my friends in Waswanipi and I would like to say hi and wish them all the very best in the next year. Hope everything is going well. Hi Joni B., Sarah B., Caroline B., Eric G., Lance B. From your friend Tom-Tom in the small town of Latulipe. Hope to see you all very soon.

Elizabeth Ottereyes of Waswanipi. I am praying for you and your family. I pray that you will have a blessed christmas and a prosperous new year. From you secret sister.

To Ingrid. On the fourteenth day of February some saint found out about love. On this day, as is customary, I send my salutations followed very closely, almost as to be a brown-noser, is my love for you Ingrid. All my love and lust, Will.

Join the Universal Erland Campbell fan Club. Send your your measurements, photo, name and address along with a loonie to Beesum Communications, P.O. Box. 48036, Montreal, Quebec, H2V 4S8

Happy Valentine's day to our sweethearts Eric, Greta Marie, Eddie, Rosalind and Brent Snowboy. Hugs and kisses. Love always, Mom and dad..

Happy Valentine's Day to my Perikuska. Here is my message of

luuuuv.ja tebe lublu.xo

Happy Valentine's Day to Ernest Webb. You're the best. With love from your girls; Catherine, Katie, Rachel and Pud.

Happy Valentine's Day wishes to the college girl, Alexandra, who

we are proud to call our sister/ daughter. Just a short note to remind you of how much we love and miss you very much! We'll see you when you come up for the senior tourney this month. Until then, take good care of yourself! We "foo-foo!" From mom, dad, Junior and even chance..

Readers, editors send samples of touching and funny poems or short stories. Need something different. Please include telephone number or address. Send to M. Sam Cromarty, Box 146, Chisasibi, J0M 1E0.

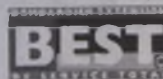
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Canadian Radio-television and
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Conseil de la radiodiffusion et des
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cree@large

by Ndiamon™

"Everybody in my family was an artist" replies Anishnabe painter **Glenna Matoush** when asked what she dreamed of being as a girl.

Like many native people, Glenna was surrounded by art growing up in a small reserve two hours north of Toronto. The ninth of thirteen children, Glenna would watch and mimic her brother as he painted people on the reserve. Another brother asked her one day what colors their eldest brother mixed for the portraits he would come to be known for. Showing unusual precociousness Glenna rattled off the colors; white, red, yellow and a touch of blue.

Glenna launched her professional career at age sixteen when she sold nudes she had painted on a brown paper bag for twelve dollars. "It was for a bus ticket from here to there," she remembers. And then adds, "But I had to hitchhike home."

In the years to follow, her work would take her, without having to hitch a ride, to New York, Mexico, Paris, Italy, Guatemala.

Places few dared dream of actually getting to see in underprivileged Rama.

First Memory: Running up a hill to see my younger sister's funeral procession. We weren't allowed to go. I think I was four years old.

Best words of advice you ever heard: Don't hesitate with your brush.

Song you want played at your funeral: Pachabel's Canon, full blast. Baroque.

What are you painting right now? Happy and joyful paintings of the pow wows I've been to. Nothing political... Pure fun.

Person you would like to meet most: Norval Morrisseau

Dream job: To develop a native arts centre here in Montreal with my friend, Monique Meunier.

Most treasured possession: My art collection...it's not a big collection. In fact, they were stolen.

Pet Peeves: Wannabe Indians... can I make a list? People who go Westmount on me.

Favorite quote: To Be Or Not To Be.

Cree of the year: Margaret Sam Cromarty. Because she's so sensitive about her culture, beautiful and she's so proud. She has a beautiful spirit. I can't say enough about this lady.

Brush with greatness: Barry Ferguson. He's a writer and a good friend of mine.

Choice for honorary Cree: David Denton, he's a real cool guy

Favorite author: Boyce Richardson (*Strangers Devour The Land, Terra Nullius*)

Words you love to hear: Encore s'il vous plait.

Title of your autobiography: Matoush

Who are your heroes in real life? My late brother Arthur Shilling because he was an influence in my life since I was a girl. He was my role model.

Magazines read: *The Nation*, Art magazines and everything else I can find in the garbage.

Greatest fear: Getting bad news from up north.

How you would like to die? Quickly, instantaneously.

Best pickup line you've ever used: Are you Attikamek?

If you were an animal which would you be and why? A dragonfly, it's so beautiful and fragile.

A moose or caribou, it tastes good, it gives nourishment to the people.

The third? Whatever gives nourishment... Definitely not Kentucky Fried Chicken.

Which word or phrases do you most overuse? Holy cow!

Where were you when JFK got shot? I was on the Rez.

I had to run a mile to my grandma's house to watch it on TV.

What do you consider your greatest achievement? Being invited to Europe and Central America for art shows and also producing my last painting.

Who were you in a past life? A dragonfly.





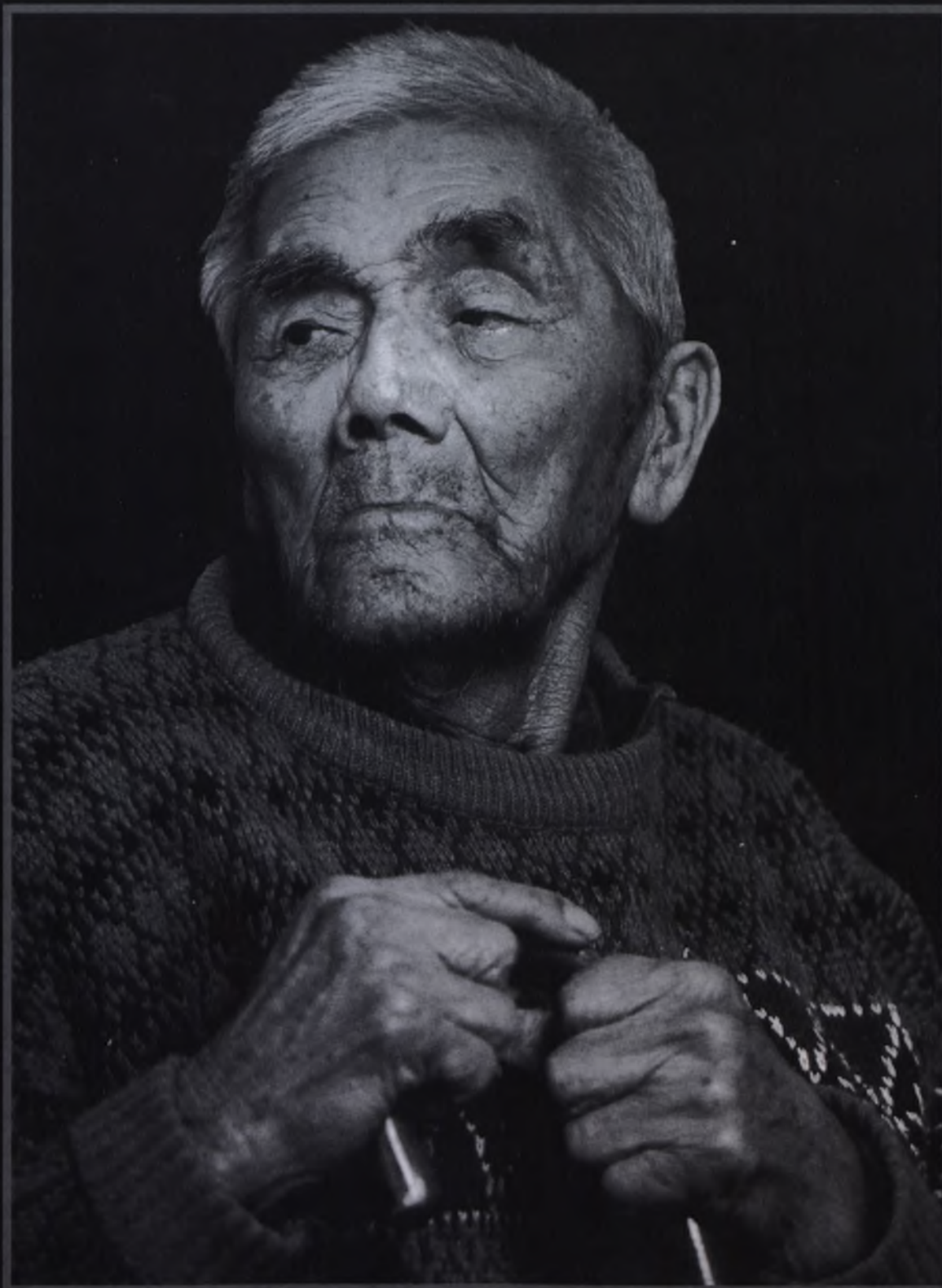
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Cree Board of Health and Social Services of James Bay





During 1998, the Chief and Council of the Nemaska First Nation wishes to invite the Crees of James Bay to join them and the people of the Nemaska First Nation in a celebration of the Elder.

We consider an Elder to be an individual who has, throughout his or her life, shared with others, their knowledge, experience, skills and values for traditional and community life. For their perseverance, vision and tenacity, we are a nation.

Together with the people of the Nemaska First Nation we intend to invite the Elders of our community to participate in a planning process which will address their immediate needs and their continuing vision for our community.

We will be investigating alternative housing, health and social programs which will address their needs and desires in an appropriate manner. However we also will be designing and implementing prevention and interven-

tion programs for violence against the older community member. This will include abusive behaviors such as theft of pension cheques, physical or emotional harm to this vulnerable group of people — even abandonment. We know this has happened and it just cannot continue.

These are people who deserve our respect for the hardships that they have endured to make our lives as comfortable as we currently enjoy.

We want to hear their stories and

discover the joys of their lives. We intend to honour their contributions, but most importantly, we intend to respect their journey. It is, after all, what has made us who we are today.

This is an invitation to all the people of the Nemaska First Nation to join with the Chief and Council in the development and presentation of programs, services and celebrations to honour and mark with respect the contributions of these very worthy and cherished members of our community.